

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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W A T E R.

BY ELDER R. E. MOEWICK.

(Continued from page 484.)

Water exists in four separate states : as a liquid, as a solid in ice, in the form of gas or steam, and in a solidified state of composition with other substances. We have already considered it as a liquid, and it now remains to treat of the other three.

The first, or simplest condition, is that of ice. When the surrounding air becomes very cold, the water loses that portion of its latent heat upon which its fluidity depends : solidification ensues and it thickens into ice. Perhaps it may not be amiss to give some of our readers a clearer idea of what is meant by latent heat. The word latent comes from a Latin root meaning to hide, and latent, therefore, implies hidden or in-dwelling. For instance, the Indians often procure fire by briskly rubbing a couple of sticks together for a few moments. The sharp friction or rubbing causes fire to break out spontaneously ; heat thus evolved is termed latent heat, or that imparted from one body to another.

Of the icy realms and frozen floods of the polar regions, we have time but

to take passing notice. There are formed immense cupolas or caps of ice, thousands of square miles in extent, and also of great depth. These dreary wastes, little disturbed by man, form the retreat of the great white bear, seal and walrus ; or in districts more slightly favored, the abode of the fur-clad hunter or Siberian exile, whose solitary condition is touchingly adverted to in the following lines :—

"There, through the prison of unbounded wilds,

Barred by the hand of Nature from escape,
Wide roams the Russian exile. Naught around

Strikes his sad eye but deserts lost in snow,
And heavy-loaded groves and solid floods
That stretch athwart the solitary vast
Their icy horrors to the frozen main."

For months together the sun shines day and night, giving the explorer and the hunter ample opportunities for enterprise and adventure. Then succeeds the reign of darkness,

"Where for relentless months continual night

Holds o'er her glittering waste her starry reign,"

enlivened betimes by the brilliant

appearance of the *aurora borealis*, whose "living light," flashing and whizzing through the sky, affords a sight both pleasing and magnificent. Even the romantic has been employed in gilding over the stern splendors of those icy deserts. Sailors, employed there for the purpose of commerce and discovery, have been heard to relate the tempting beauty of a far-off land seen amid eternal hills of frost and snow, which occasionally unfolds its grandeur to their eyes, and, afterwards, like some beautiful mirage, fades in the distance and loses itself behind the impassable barriers that nature has thrown around it. "And they who are in the north countries shall come in remembrance before the Lord, and their Prophets shall hear his voice and shall no longer stay themselves, and they shall smite the rocks and the ice shall flow down at their presence."—Sec. cviii, 5, *Doc. & Cov.*

As water congeals, or freezes, it also expands, and although assuming a solid state as ice, becomes specifically lighter than water. This expansive tendency often causes water-pipes and sundry domestic utensils to burst during a hard frost. The severity of an Arctic winter, upon the same principle, rends large rocks, whose disruptions are accompanied by reports as loud as thunder. Were it not for the law of nature that ice becomes lighter than the water upon which it floats, many disastrous results would follow. In intensely cold countries ice is very hard: it may there be chiselled like marble or ground fine enough to be carried away with the wind. On the occasion of the marriage of a Russian prince in the year 1739, a house was got up for the ceremony which, with its furniture, was entirely composed of ice. Cannon, of like material, were at the same time constructed, which suffered themselves to be discharged several times in honor of the event without bursting.

Water, changing into the form of steam, swells into more than 1,700 times its original bulk, and, consequently, acquires great expansive force. Its explosiveness is far more powerful than gunpowder, and to this active quality many naturalists attribute

earthquakes and other terrible eruptions; proceeding, as they suppose, from the formation of steam underground. The application of steam seems to be the characteristic of the nineteenth century: it is now carried out to an extent of variety, rapidity and usefulness astonishing to reflect upon. An eminently scientific man calls "The steam-engine the masterpiece of human skill and the most valuable present ever made by philosophy to the arts." Darwin predicts—

"Soon shall thy arm, unconquered steam, afar

Drag the slow barge or drive the rapid car,
Or, on wide wings, expanded bear
The flying chariot through the air."

Another condition in which we find water is, in a solidified state in combination with other substances, where it generally becomes harder than in ice,—as in cements, mortar, &c. Evaporation produces cold; hence water becomes more solid than ice whenever it enters into composition with substances that deprive it of more heat than the act of freezing. Evaporation is simply heat departing; thus a man taking a good sharp run, if he come to sit perfectly still immediately afterwards, soon feels a cooling sensation creeping over him. The smith applies this principle when he plunges the heated iron into water, and Saints find its application of frequent use in cooling hot drinks.

Organic substances, as the bodies of men and animals, have often been found petrified or apparently transformed into stone. The process seems to take place whenever organic matter is sufficiently saturated with strongly mineralized water. The particles of the decaying substances gradually giving place to mineral matter held in solution by the water; hence petrification is accomplished by substitution and not by transformation. The ancients considered earth, air, fire and water to be four elementary substances, a notion completely upset by modern science.

A plentiful supply of good sweet water is valued among eastern nations as one of the greatest blessings. Green pastures, flowery shades, from whose bosom issue cooling fountains, still raise up in the mind of the Oriental

enrapturous ideas. "He maketh me to lie down in green pastures; he leadeth me beside the still waters." Psalm xxiii, 2. Isaiah speaks of a man as rivers of water in a dry place; and in the Millennium, "In the wilderness shall waters break forth and streams in the desert." Besides allaying thirst, water is provided for the purpose of cleansing our persons and dwellings. We look upon no house as complete unless furnished with every facility for enabling its inmates to take a daily bath. The first nations of antiquity were fully alive to its bracing effects. Cold water bathing formed a part of the physical training of the warlike Roman youth. Invigorated by this practice they bore with ease the great hardships and fatigues they had to endure in prosecuting those long and vigorous wars that their proud and ambitious leaders carried into nearly every land, and before whose iron rule the principal nations of the old world eventually bowed in submission.

Two houses stand side by side; the pecuniary means of their inmates are about equal. One is always clean, and consequently healthy and cheerful; the other, being kept dirty and untidy, is as reversely unhealthy and cheerless. What causes all the difference? Simply the proper application of water. Matter continually emanates from our bodies, which the system desires to get rid of. The pores of the skin, also, if not obstructed, materially aid the lungs in discharging their respiratory functions. Therefore, if we allow dirt, or this matter, to accumulate on the body without washing it away, the certain results are, that its presence not only injures the skin, but, impeding the action of the pores, ultimately weakens the lungs and renders the system liable to pulmonary complaints.

Water has been employed, more or less, in carrying out the requirements of almost every religious system, Christian or Pagan, Jew or Gentile; and if its use measured the comparative purity of these different systems, those of modern Christendom have certainly the credit of being none of the cleanliest. The veriest Mahomedans and Heathens excel them in this respect.

The Egyptian priest bathed his body generally three times a day, and the Turk undergoes his stated ablutions in performing the duties of the mosque. In the most holy faith of the Saints, water is used in the performance of several high and important duties. The candidate for celestial glory cheerfully plunges into it for the remission of sins, and to seal his covenant. The Melchisedeck Priesthood bathe and wash their feet clean as a departing testimony, before the swift judgments of the Almighty descend. St. Paul tells us in order to be accepted we should have our hearts sprinkled from an evil conscience and our bodies washed with pure water. In short, the tendency of true religion encourages cleanliness and the frequent use of water. Since God our Father has pleased to sanctify it to our use, and Jesus came to set us an example, we should ever be ready to take advantage of the benefits imparted thereby. Darkness is opposite to light, therefore we need not be surprised to find the contempt and disregard of water-usage so prevalent in the sectarian world. Filthiness was to be characteristic of the whore of Babylon.

The vast wisdom of the world, and the learned sanctity of the clergy, have impelled forward the science of theology with rapid strides, to enable them to keep pace with the march of intellect. So great the improvements and so complete their inventions, that religionists congratulate one another upon the glorious results. The times of the Nazarene and John the Baptist, when Christians saw through a glass darkly, are nothing to compare with the present blaze of Gospel truth. It then dimly shone from one body only, now it radiates from hundreds; then Apostles, Prophets and gifts were needed, in these days none but fools and fanatics desire such ridiculous things; then ministers went out without purse or scrip, in this enlightened age it is considered wise to never be without them; and instead of the good old rock of revelation, twenty or thirty thousand per annum is believed to form a foundation a little more substantial. Among other changes, the mode of ancient baptism has received a complete reformation. The majority

of the priests, with their admiring disciples, have made the wonderful discovery that sprinkling is just as effectual, and far more elegant than immersion. What a pity that Jesus and the Baptist had not the benefit of their skill. If John had failed to persuade Christ to go down into the water, they, probably, could have advanced some learned Bishop's opinion, or an extract from a celebrated commentary, to show him the impropriety of fulfilling all righteousness. The present system by sprinkling, we admit, reasoning from their point of view, is very comfortable and convenient, truly. Many of these delicately-bred teachers and their touchy followers feel something like a shiver, perhaps a peculiar species of ague, passing through them as the idea of water-burial crosses their minds. Many of the arguments brought to bear against the horrors of a baptismal plunge are insanely absurd. Some affirm it too strong to suit all constitutions. The picture of a drowned corpse passes before the vitiated vision of one individual; another cites its evil effects, and, like a prudent man, foresees the evil and avoids it. Others talk something about cramps, colds, chills, &c. We have heard of some Saints in the earlier history of the Church, who could see the inconsistency of re-baptism with half an eye, but could not discern their own folly with both eyes wide open, although the latter was a deal nearer to them than the former. A variety of these arguments can only be viewed as the careless answers and replies of stupidified Babylonians, while others exhibit the distracted frenzies of bigoted sectarians and blinded fanatics.

An ignorant priest of our acquaintance declared baptism a Romish imposition, from which he desired all men free; and another of these latter-day Solomons, in a small pamphlet written to firmly clench the belief of a besprinkled flock, enlightened them concerning the true mode of baptism as practiced by the forerunner of Christ. He describes the Baptist marshalling his converts, rank and file, along the banks of the Jordan, then rolling up his sleeves and vigorously belaboring them with the splittings and splashings from a large bunch of hyssop that he kept dipping in the

water as occasion required. There is no such thing in existence as baptism without immersion. It is as ridiculous to say baptism by sprinkling, as to assert walking is effected by riding, or eating by drinking. The idea outrages everything in the name of sense or reason, and which every thinking person should reject as a nonsensical and loathsome error. We are really astonished that any man can assume the assurance to seriously advocate such a fallacy, much more to attempt to impose it as an article of religious belief upon others. Every well-educated minister in the land knows right well that the word *baptizo* signifies to immerse, to plunge overhead, among the Greeks, just as much so as the word *submerge* expresses the same idea in our own language. But they pervert its meaning to serve their own interests, and they ridicule those who practice what they know to be right. Alas the evil days in which we live, wherein light is called darkness and darkness light. "Wherefore, thus saith the Holy One of Israel, Because ye despise this word and trust in oppression and perverseness and stay thereon—the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm with the indignation of his anger and with the flame of a devouring fire, with scattering and tempest and hailstones."

We now feel desirous of drawing our task to a close, and ample will be our reward if these pages shall have furnished the reader with one additional incentive to holiness, encouraged him once again to battle with sin and ignorance, or opened his mind to further conceptions of Infinite skill and benevolence. In parting we tender Solomon's counsel, — "Incline thine ear unto wisdom, and apply thine heart to understanding. Yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures; then thou shalt understand the fear of the Lord and find the knowledge of God." In concluding, let us ascribe all praise and goodness to the Lord our God, his son Jesus Christ, and to the Spirit of truth, to whom belongeth might, majesty, dominion and power forever and ever. Amen.

MINUTES OF A GENERAL CONFERENCE OF THE WELSH MISSION,

HELD AT MERTHYR TYDFIL, SUNDAY, JULY 19TH, 1863.

(Reported by Elder F. D. Hughes.)

Present on the Stand — President George Q. Cannon, Elder Thomas E. Jeremy, President of the Welsh Mission, and the following District and Conference Presidents — viz., Elders John G. Holman, George W. Grant, George G. Bywater, Francis D. Hughes, David L. Davies, David E. Jones, George Gibbs, George Stokes and William Lewis; also John Evans, Travelling Elder in the East Glamorgan Conference.

Meeting was called to order at 11 a.m., and the choir sang a Welsh hymn. After prayer had been offered and another hymn had been sung, President Jeremy rose and said he was glad to meet with the Saints in the capacity of a general Conference; stated the object of the meeting, and said he should like to hear from the Presidents of Conferences how things were going on in their fields of labor.

Elder George G. Bywater, being called upon to report the condition of the Eastern Glamorgan Conference, said that he never felt better in the work of the Lord than at the present time, and rejoiced to be able to report the Conference in a favorable condition; 73 persons had been baptized during the year ending June 30th, 1863, and an increase of upwards of £60 had taken place in the amount of Tithing paid during the same period, as compared with the report of the previous year; but notwithstanding this increase, there was still room for improvement. Out-door preaching had been conducted with encouraging success, and fair prospects for additional baptisms during the season.

Elder George Stokes reported the Cardiff Conference as being in a healthy condition; prospects for the future were very encouraging.

Elder Francis D. Hughes, in reporting the condition of the Western Glamorgan Conference, said that he felt well, and the people among whom he labored were a good people; they

enjoyed the Spirit of the Lord; baptisms had been frequent; out-door preaching was attended with success, and the increase in the amount of Tithing paid during the year ending June 30th, 1863, was over £12, and he had reasons for believing that it would continue to increase.

Elder William Lewis, in reporting the condition of the Monmouthshire Conference, said that the work was moving on steadily; the spirit of emigration and paying Tithing was increasing; out-door preaching is being carried on, and good was being done.

Elder George Gibbs, in reporting the condition of the Pembrokeshire Conference, said he felt happy to be present. The greatest part of the people under his watch-care were desirous of doing good; they are willing to do all they can to build up the kingdom of God; four persons had been baptized of late, and the prospects were very bright for the future.

Elder David L. Davies reported the Carmarthen Conference. He said that the people were much scattered, but generally desirous of doing right; that they were determined to take the *Star* and learn the English language, and he took much pleasure in laboring among them.

Elder David E. Jones, in reporting the condition of the Carnarvonshire Conference, said that the people had an inclination to do right; one has been baptised lately, and the prospects for more are flattering; he had done considerable out-door preaching this season.

Elder Jeremy then read the Statistical Report of the Welsh Mission, but said that he had not received the reports of the Flintshire and Denbighshire Conferences. The total number baptized during the half-year ending June 30th, 1863, was 104 persons. He then said that he was glad to see so many of the Saints gathered together, several of whom had come great

distances. Elder David E. Jones had travelled on foot a distance of 150 miles to attend the Conference; others travelled 80 miles and upwards, and one gentleman, not a member of the Church, came a distance of 60 miles to attend the Conference, bringing with him, besides himself, other tokens of his friendship and good will.

President Cannon then said,—He did not rise to make any lengthy remarks, for the time had been very profitably spent, but was glad of the opportunity of being in the midst of the Saints in the Welsh Mission once more. He felt that there was a good influence there. If faithfulness and diligence would bring down the blessings of Heaven, he had good reasons for believing that they would be enjoyed there that day. For when people came over 100 miles to attend Conference, it was a proof that they had faith. He exhorted the people to pray to God continually to bless them, that their minds might be opened to understand things pertaining to their holy religion, and imparted much excellent instruction which was listened to with pleasure and profit by the Saints.

The choir then sang a hymn, and the meeting was dismissed by Elder John G. Holman.

2, p.m. The meeting was convened in the large and commodious Temperance Hall, which will hold 1,500 persons, and it was filled to overflowing. Meeting was opened by singing, and prayer by Elder G. G. Bywater. Another hymn was sung, after which Elder Holman was called upon to address the congregation. He said that he was very happy to meet the people here, and to have a name and standing in the kingdom of God. His remarks were interesting and instructive.

President Cannon then addressed the congregation at some length upon the object for which they came upon this earth, and the responsibility that was upon them to honorably fulfil that great object. He also presented the Authorities of the Church here, and in Zion, who were unanimously sustained.

The meeting was then dismissed by Elder George Stokes.

6, p.m. Meeting was called to

order by singing, and prayer by Elder John Evans. Elder Jeremy addressed a few words to the Welsh portion of the congregation, expressive of his regret that they were unable to fully understand what had been spoken by the brethren in the English language, in the forenoon and afternoon meetings, and would have to labor under the same disadvantage during the evening also. But, notwithstanding this difficulty, he knew that if they had come together actuated by proper motives, and were in the enjoyment of the Spirit of the Lord, they would still feel well, and, by the aid of its inspiration, would be able to understand many things, and it would convey to their hearts the spirit and power of the truth advanced, though they might be spoken in a language of which they had but little or no knowledge.

President Cannon then occupied the time allotted for evening service. He discoursed at length upon the design of God in the ordination of our present probation, beautifully showing how wisely all things have been ordained for the salvation of mankind, and clearly explaining the inseparable connection there was between the temporal and spiritual conditions of man. He then proceeded to unfold, in a powerful and impressive manner, the adaptability of the Gospel for the accomplishment of the purposes of God in the redemption of the earth and the believing inhabitants thereof. He said, one great reason why the Apostles were not more successful in establishing the kingdom of God upon the earth in their days, was, because there was not a place where the believers in the Gospel could gather together from among unbelievers, where they could obey and practice the laws and ordinances of the Gospel of the kingdom. He quoted largely from the prophecies contained in the Bible, showing that in the latter-days the God of heaven would set up a kingdom which would eventually bear rule over all the earth, which would bring to pass a reign of righteousness and universal peace. He then, in conclusion, bore a faithful and powerful testimony to the truth of the great latter-day Work; declared the land of America

to be the "promised land;" that wise men were raised up on that land, and inspired of God to frame a Constitution for the government of its inhabitants, the wise and liberal provisions of which would admit of the establishment of the kingdom of God thereon; that the Gospel in its fulness had been revealed from heaven, on that land, to Joseph Smith, whom the Lord raised up as his chosen servant, through whom the plan of salvation had been revealed to this generation and the Church of Jesus Christ organized, and the kingdom of God set up. He, moreover, testified that the Prophet Joseph fell a martyr to the Gospel of Jesus, and sealed his testimony with his own blood; that President Brigham Young was his legal successor, called of God and sustained by his

people, and that although persecution might rage and many might fall victims to the enmity and murderous hatred of wicked men, yet he knew that the kingdom now set up would stand forever, the knowledge of the Lord would eventually cover the earth, and the kingdoms of this world would become the kingdoms of our God and his Christ.

So powerful was his testimony, and so liberal was the out-pouring of the Spirit of the Lord upon the Saints, that tears of joy flowed freely from many an eye.

A hymn was then sung by the choir, to which much credit is due for the enlivening tones in which their inspiring hymns and anthems were sung during the day.

Benediction by President Cannon.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 488.)

June 1st, 1837.—There were a few missionaries appointed for England—Heber C. Kimball and Orson Hyde, of the Twelve. Brother Kimball was very anxious I should go, but brother Joseph told him that he should keep me at home with him. Brother Willard arrived a day or two before the mission started, and was appointed to accompany them. I accompanied the mission as far as Fairport, and saw them safe on board a steamboat for Buffalo.

July 25th, I baptized my cousin Albert P. Rockwood, to whom my brother Joseph and I had first introduced the latter-day work in July, 1836. I called on him in March last, in company with brother Willard, on business transactions. He came to Kirtland a few days ago, and having searched into the Work, and being satisfied that Joseph was a Prophet, he requested baptism at my hands.

I started from Kirtland on a mission to the east, accompanying the Prophet Joseph, his brother Hyrum, David W. Patten, Sidney Rigdon and Thomas B. Marsh, on their way to Canada. When we arrived at Painsville, the Prophet was arrested by an officer for

some pretended debt. Joseph immediately entered into trial before the court, which found no cause of action. After his release he was again arrested and brought before the court, when he was again dismissed. He was arrested the third time, and on examination was held over to trial. Brother Anson Call, who had lately joined the Church, stepped forward and proffered to become his bail.

The sheriff, who was personally acquainted with brother Call, took him to one side and advised him strongly against being bail for the Prophet, asserting the Prophet would be sure to abscond, and he would lose his farm; but brother Call willingly became his bail. On being released he was arrested a fourth time, for a debt of a few dollars, which was paid forthwith, and the fifth time he was arrested, which cause was soon disposed of, and he concluded to return to Kirtland for the night. As he got into his buggy, an officer also jumped in, and catching the lines with one hand, put his other hand on Joseph's shoulder and said, "Mr. Smith, you are my prisoner."

Joseph inquired what was the cause

of action. The officer informed him that a gentleman, a few months previous, had left a stove with him, for the price of which he was sued. Brother Joseph replied, "I never wished to purchase the stove, but the gentleman insisted on putting it up in my house, saying it would bring him custom." Joseph left his watch and other property in security, and we returned home to Kirtland.

Next day we started again, and travelled by land as far as Ashtabula, shunning Painesville and other places where we suspected our enemies were laying in wait to annoy Joseph. We tarried in Ashtabula through the day, wandering over the bluffs, through the woods and on the beach of the lake, bathing ourselves in her beautiful waters, until evening, when a steamboat arrived from the west. We went on board and took passage for Buffalo. I gave the Prophet my valise for a pillow, and I took his boots for mine, and we all laid down on the deck of the vessel for the night.

We arrived in Buffalo early the next morning. Joseph and the brethren proceeded to Canada. I took the cars for Lockport, with brother A. P.

Rockwood, and from thence we took a line-boat for Utica. Brother Rockwood stopped at Auburn to see some of our relatives, and I took the cars for Albany, and from thence by stage to West Stockbridge, arriving at uncle Joseph Richards' at half-past 6 o'clock Friday morning, August 1st, and found them all well. I transacted my business and returned to Albany, where I took steamboat for New York, and found cousin A. P. Rockwood on board. We arrived in New York Sunday, 5 o'clock, p.m., called at brother Elijah Fordham's, and learned that Elder P. P. Pratt and brother Fordham had gone to meeting. We found Elder Pratt preaching on board a schooner at the foot of Canal Street. I remained in the city a short time, and held three meetings. I ordained brother Rockwood an Elder, predicting on his head that his family should all be gathered into the kingdom, and that there should be a Branch of the Church raised up in his native town, Holliston, Mass., where he then resided and kept store, and set him apart to preside over said Branch when it should be raised up. Having closed up my business I started for home.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 8, 1863.

KNOWLEDGE, WITHOUT THE AID OF THE SPIRIT OF THE LORD, NOT SUFFICIENT TO SAVE.

To a person without experience in the Work of God and in the operations of his Holy Spirit, it appears strange that men who have known the truth and who have testified to having received such knowledge, should ever deny or forsake it. Such persons seem unable to comprehend how a man can become so utterly inconsistent as to declare that to be false, either by his words or by his actions, which he formerly declared to be true. Yet the history of the Work of God in these days abounds with instances of men who have thus acted. The fact is, knowledge alone is not sufficient to save men. They must put their knowledge into practice and act up to that which they know. There must

be united with the knowledge that the Gospel is true, a desire to put its principles into operation and to apply them to themselves. Men have not apostatized from the Church of God because they have lacked knowledge, (for God has always bestowed it upon those who have entered his Church in a proper spirit,) but because they have not put their knowledge to a proper use. The Lord has pronounced certain penalties for disobedience. He has threatened the transgressor of His commandments with the loss of His Holy Spirit, which loss should be attended on their part with the denial of the faith. Yet, though men have seen numerous instances of the infliction of this penalty, they will themselves go and deliberately commit the very acts which they have every reason to know will be followed by such terrible consequences. In this case their knowledge fails to save them from the loss of that salvation which, when they embraced the Gospel, they hoped to obtain. No man can retain that knowledge of the truth which is necessary to save him, if he does not possess the Spirit of the Lord. There may be some truths of which he may have a knowledge, and of which he cannot be deprived. There have been men connected with this Church who have received such a knowledge from God respecting the revelation of the Gospel to the earth, through the agency of angels and of the bringing forth of the Book of Mormon by His almighty power in raising up His servant Joseph to be a Prophet, as to be forever after incapable of doubting the truth of those things; yet, through grieving the Holy Spirit they have fallen into gross transgressions and fought against that work and that man which, but a short time before, they would have been willing, apparently, to have defended at the cost of their lives. The knowledge which they had respecting this being the Work of God, instead of being an aid to them after the Spirit of the Lord had withdrawn from them, was a condemnation, and they strayed as widely from the path of salvation as the most ignorant could have done.

The Saints should not imagine that because they know the truth and the Work of God at the present time, that they will always know these things and therefore be able to stand. If they lose the Holy Spirit through their transgressions, from that moment their knowledge respecting the Work of God ceases to increase and becomes dead; a short time only elapses before such persons deny the faith. They may not deny that the Work was ever true, or that the Elders were ever the servants of God, but they will place a limit and say, "Up to such a time the work was true and the Elders were all right, but, after that, they went astray"—that very period being the time at which they themselves had committed some act or acts to forfeit the Spirit of God and kill the growth of that knowledge which they had had bestowed upon them. This has been the case in numerous instances in the past. During the Prophet Joseph's lifetime, men who had lost the Spirit themselves through their transgressions would declare that he had gone astray, and in some instances attempt to point out the time when and the spot where his departure from the right path had commenced. Many of them were not in the least degree loth to contend that the work was of God, and that Joseph *had been* the Prophet of God, but he had fallen, and they felt it to be their duty to deal with him and to rectify the errors and wrongs which he had committed. From his days until the present time numerous instances of this kind have occurred, and but few men have apostatized who have not been willing to affirm that the Work was all true and the servants of God were all right up to a certain point, since

which everything had gone wrong. The progress of the Work of God and the blessings which have rested upon his servants and people, have given abundant proofs that the fault has lain with these persons who have been so loud in their talk respecting the transgressions of the servants of God. Indeed, if these were not sufficient evidences, their decrease in everything that pertaineth to godliness, and the miserable results which attend their efforts, would be quite ample of themselves to convince a Saint of God that his displeasure was resting upon such characters. It is plain that it is they who have transgressed, and thereby driven the Spirit of the Lord from them; and at the very time they say the Church of God strayed, they themselves were guilty of transgression.

Every delusion, if it be in the least degree plausible, which presents itself to persons in this condition, is readily adopted. Their past knowledge is of no avail to guard them against the wiles of the Adversary, and they readily fall into the trap which is prepared for them. If this were not the case, and men were able to stand in the Church of God because of their knowledge that it was once true, and irrespective of the presence of the Spirit of God, we should be ready to despair, because wickedness would prevail on the right hand and on the left, and the pure and the meek would be contaminated by its close proximity. From the beginning of the Work of God in these days until now, they who have arisen one after another as leaders, in opposition to the regularly constituted and authorized servants of God, and who have been so profuse in their denunciations against the latter, have had but one effect, namely, to gather out from the midst of the people of God those who were in similar transgression and were experiencing a similar penalty to themselves. "My sheep hear my voice," Jesus says, "and I know them, and they follow me;" "a stranger will they not follow, but will flee from him; for they know not the voice of strangers." The sheep of Christ cannot be deceived by pretended shepherds. They can only lead those whom He has discarded and withdrawn himself from because of their disobedience. No Saint who is living his religion need have any fear of such deceivers. The presence of the Spirit of the Lord will impart unto them the needed knowledge and strength, but they who are depending upon past knowledge, and who have failed to cherish that Spirit which produceth knowledge and causeth it to increase, have cause to fear and tremble, for they have no security that they will be able to escape the flatteries of the false shepherds.

ARRIVALS.—Elders David P. Kimball and R. H. Parker arrived in this port from Zion, on the 29th ult, per packet-ship *Neptune*, after a pleasant, though rather tedious passage of 39 days from New York. On the same day Elders Martin Wood, William W. Riter and C. M. Gillet also arrived from the same place per steam-ship *City of Washington*. All of these brethren were in good health and spirits, and rejoiced to arrive in the destined sphere of their labors.

THE FARMER'S ORACLE.—We have received the first and third numbers of the above-named periodical, which is being published at Spring-Lake Villa, Utah Co., Utah Territory, under the auspices of our old friends J. E. and W. D. Johnson, the former as editor and publisher, and the latter as proprietor.

This paper, as its title denotes, is devoted, principally, to the promotion of Agriculture, Horticulture, and Stock raising, and will necessarily include home manufactures and all those interests which affect the prosperity of that young and thriving Territory. We sincerely wish it success, and take pleasure in placing it on our list of exchanges.

ABSTRACT OF CORRESPONDENCE.

SHEFFIELD DISTRICT.—Elder Joseph Bull, writing from Stavelly, Derbyshire, under date of July 24th, says he had been busy travelling through the District, making the acquaintance of the Saints, holding meetings, attending to business connected with the several Conferences, and getting matters properly arranged and in working order. He speaks in terms of commendation of the labors of Elders Swan and Nicholson, and very cheerily of the general prospects of the Work throughout the District. He says the Saints have received him very kindly, he feels quite at home with them, anticipates many happy seasons with them, and believes his association with them will be productive of mutual pleasure and benefit. Elder B. has also been directing the attention of the Saints to the necessity of obeying the law of Tithing, and they manifest a willingness to do all in their power that may be required of them.

WARWICKSHIRE CONFERENCE.—Elder Robert Pixton, writing on the 21st ult., says that he feels well in his labors, the blessing and Spirit of the Lord are with him, and there is a prospect for doing good in that field. We are pleased to learn that in this Conference, as well as in most others, the Elders, and Priesthood generally, are improving the opportunities presented by the fine weather to hold open-air meetings, which are generally well attended. Elder S. L. Sprague had arrived and proved a valuable aid to Elder Pixton.

IRELAND.—We have received an interesting letter from Elder Robert Brown, President of the Dublin Branch, from which we make some extracts. Elder B. writes that there are but few Saints in Dublin, and but little interest in the Gospel is manifested, at present, by its inhabitants, still, he and the few Saints associated with him, feel well, rejoice in the work of God, and are ready to do all they can to make their fellow-beings acquainted with the message which the Lord has sent unto them. He continues :—

“We still hold our meetings in Elder J. McMeeking’s house, cheering and comforting each other with the hopes of better times. These meetings are sweet and delicious to us, and I feel grateful for them. Often when I feel sad and downcast for want of success, does the good Spirit cheer and comfort me and make my heart light and buoyant with the thought of opportunities yet being given to do good in this city. I sometimes feel as if that time was near at hand—how my heart longs for it. Out-door preaching is not allowed here, the authorities having made a local law to that effect, unless it be on private property, and we have been unable, as yet, to find any one who will grant us this favor; but, so far as my power and influence extend I have used them in spreading the Gospel in this city, time will yet tell with what result. Some have been taking a great interest in me, and would fain convert me from the error of my ways; I am glad that they are so inclined, for it gives me an opportunity of vindicating our principles from their aspersions, and removing erroneous impressions engendered through newspaper reports and otherwise. A few nights ago I called at the house of a gentleman who holds a respectable position in

this city, and had a conversation of some two hours length with him and his wife. They both confessed their conviction of the truth of what I said, and stated that they could find no fault with our principles, for they were in accordance with the teachings of the Scriptures. The Spirit rested powerfully upon me, and I bore my testimony with such conviction that it went home to their hearts, and they both said they would see more about it, and gave me a warm invitation to visit them again. Such scenes and opportunities as these cheer me, as being the harbingers of good times."

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, U.T., }
June 25, 1863. }

President Cannon.

Dear Brother,—Your favor of May 23rd came to hand on the 18th inst., and we were pleased to learn of the blessings attending your labors in the business of this season's emigration, when increased fare and scarcity of vessels combined to hinder your progress and thwart your plans. I can readily understand that you and your associates have, of necessity, been very busy, and without doubt are mutually gratified with the results that have crowned your efforts.

We regret that brother West's health was so poor, but hope, with you, that his tour on the continent will prove beneficial to him both mentally and physically.

Notwithstanding the disappointment from the *Shakspeare*, I presume all will arrive in very good time, for, of the two, as I have previously stated, it is much cheaper and better for the teams to wait, resting and recruiting, than for hundreds of unacclimated persons to lie idle in a sickly region.

The first company of Saints, some 800, reached Florence on the 12th inst., and the first company of the trains, Capt. J. R. Murdock, was expected there on the 19th. Capt. John M. Woolley's company, its number in travelling at the time I do not know, arrived on the 22nd, "all safe and well," and I presume the whole ten companies will be in Florence by the 1st of July. From these dates you will perceive that the passengers by the London ship, if the captain reaches New York near the time he mentions,

will not be apt to cause much delay; at any rate, so far as we now know, the times of arrival are and are likely to be much more fortunate than they were last year.

Since Harding's departure on the 11th inst., without the least demonstration from any party, and only one individual to bid him good-bye, the transient persons here continue very quiet, and apparently without hope of being able to create any disturbance during the present Administration. They certainly will be unable to, if President Lincoln stands by his statement made to brother Stenhouse on the 6th instant—viz, "I will let them alone if they will let me alone." We have ever been anxious to let them alone further than preaching to them the Gospel and doing them good when they would permit us, and if they will cease interfering with us unjustly and unlawfully, as the President has promised, why of course they will have no pretext nor chance for collision during his rule.

Last Sunday, the 21st, in company with President Wells, my brother Joseph, brother J. Taylor and a few others, I visited Bountiful, and held meetings there, returning in the evening. There was a full attendance, and the meetings were mutually interesting. To-morrow, with a few of the brethren, I purpose going to Provo to hold a two-days' meeting there on the following Saturday and Sunday.

Timely and refreshing showers on the 22nd and 24th inst. broke the spell of the unusually dry, hot weather of some time past, cleansing trees and vegetation, and we trust that we may continue to be thus blest to the maturity of the various promising crops

now flourishing in fields and gardens, and to the covering the ranges with abundant grass for our numerous flocks and herds.

My health is good, as is also that of my family, of your family, so far as I am advised, and of the people generally.

God bless you, your associates, and all Israel, is ever the prayer of your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, July 24, 1863.

President Cannon.

Dear Brother,—I expected, ere this, to have been able to report the condition of this entire District, but circumstances have prevented. However, I can truly say that I enjoy myself in laboring among the Saints in this Conference, the majority of whom are just as good as they know how to be; their works testify to the fact that they are in hand to do as they are told by the servants of God to the utmost of their ability. I have never labored with or among brethren in these lands who were more willing or better qualified to reach the Gospel of the Son of God than are the Elders of the Birmingham Conference, and I confess that I love them just as well as I do the brethren of the Manchester District, and I feel that my love for both and for all the faithful is increasing.

I have visited brother Pixton and the Saints in and about Coventry, and find them enjoying the spirit of the latter-day Work, and doing their best for its progress. To-morrow, brother K. Whitney and I go to Redditch, where we expect to meet brothers Pixton and Sprague. On Sunday, we hold a District meeting at Stratford-on-Avon or somewhere in that neighborhood. I have been desirous of visiting the Saints in the Staffordshire Conference, and it is my intention to go there next week, and I trust that I shall find brothers Taylor and Free active and doing well.

Brother C. S. Kimball is one with me; he is laboring among the Saints, and will, I have no doubt, be a blessing to thousands in these lands.

We held a Priesthood meeting in the Farm-street Chapel, where we enjoyed ourselves and made such arrangements and alterations as we thought best for the progress of the Work. Our Conference, which was held in Oxford-street Chapel, on the 1st, as you are aware, was crowded with Saints and strangers. The counsel contained in your sermons, and the remarks made by brother Shearman and others were of such a nature that they went home to the hearts of all honest listeners, and produced that joyous feeling that was so unmistakeably read in the countenances of nearly all present, and have produced and will continue to produce good results.

The teachings which we are continually receiving through the *Star* and *Journal* are appreciated by many in this District; when you receive our monthly report I have no doubt you will have ocular proof that Tithing is a principle we not only believe in but practice.

I am glad to learn that many of the Elders who were appointed on missions to this country at the last April Conference, held in Great Salt Lake City, have arrived in good health and spirits; may God bless them in their efforts to build up his kingdom. Accept my thanks for the assistance you have sent us. Brothers Kimball and Whitney join in kind regards to you and all associated with you in the office. God bless you and all who are endeavoring to do good, is the prayer of your fellow laborer and brother in the Gospel,

J. M. KAY.

NOTTINGHAM CONFERENCE.

Nottingham, July 2, 1863.

President Cannon.

Dear Brother,—Knowing your ever anxious desire to learn of the condition and progress of the Work in the different portions of the country over which you preside, I thought perhaps a few lines from this district might not be amiss. On the 18th of March I was appointed by you to preside over the District comprising the Nottingham, Derby, Leicester and Lincolnshire Conferences, which considerably enlarged my field and increased my labors. I felt at the time that my labors were more than I had strength to perform,

but, on a moment's reflection, I knew it was the will of my heavenly Father through his servant, and I asked Him to increase my bodily health and strength in proportion to my labors, and I can say of a truth that the desire of my heart in this thing has been fully realized, for since that time I have enjoyed better health than for the last four years, for which blessing I truly feel thankful to my heavenly Father.

Since my appointment I have visited and held a Conference in the four different Conferences comprised in my district, and I find that the Saints, with but very few exceptions, are striving to live their religion and are enjoying and rejoicing in the spirit of the Gospel. The Saints here, as in other places, are of the poorer class of the people, and through the depression of trade many are in straitened circumstances; yet they are full of faith and good works, and look forward with joyful anticipation to the day of their deliverance from these lands of wickedness and oppression; for, notwithstanding the unfavorable circumstances by which they are surrounded, they feel confident that they will yet be gathered with the Saints. When I see such a living and abiding hope, with such a feeling of assurance that it will yet be realized, I cannot but think that those Saints have taken the admonition of the Apostle, that they have contended for and obtained a goodly portion of that faith which was once delivered to the Saints, and I feel to say, the Lord bless them and increase their faith until every righteous desire of their hearts shall be fully realized.

This year's emigration has considerably lessened our numbers in this Conference; eighty have bid adieu to friends and relatives and the land of their nativity, and are wending their way to the home of the Saints in the far distant west. Elder P. P. Pratt is here, and is now making his first visit round the Conference; he is in good health and spirits. The brethren of

the Priesthood in this District are one with me in trying to carry out your instructions in building up the kingdom of God. Our preaching is principally in the streets and lanes, and, as a general thing, we have good congregations and good attention; the spirit of investigation is daily increasing with the people; the signs of the times are awakening in many the spirit of inquiry, and some who have been bitter opposers are beginning to stop and think, for they see that many things which have been told them by the Saints in years passed are actually taking place, and the spirit of prejudice that has long held possession of their minds, is beginning to give place to reflection and reason.

Ever praying the Lord to bless all your efforts to build up his kingdom, I am your brother in the Gospel.

J. D. CHASE.

SCOTLAND.

GLASGOW CONFERENCE.

Glasgow, July 13, 1863.

President Cannon.

Dear Brother,—I arrived in Glasgow in good health and spirits, and found things moving on all right. It was my intention to have written you before this time, but have been kept busy. I have travelled through the west district of the Conference in company with brother Hood, and have enjoyed myself much. The Saints feel well and are striving to do the best they can under present circumstances. My health has been good, and the weather being favorable I have derived much benefit from my short tour. I felt sorry and surprised to see by the *Star* that Thomas was gone. I expect to receive particulars from home shortly. Give my love to all the brethren in the office.

With earnest prayers for your prosperity, I am, your brother in the truth,

MATTHEW LYON.

THE Original Sabbath in England, in the year 950, commenced on Saturday at three P.M., and lasted till daybreak on Monday. In the reign of James I, 1606, a fine of one shilling was imposed, by an Act of Parliament, on every person absent from church on Sunday.

SUMMARY OF NEWS.



ENGLAND.—Earl Russell has declined to receive a deputation from the recent Polish demonstration in St. James's Hall. It is said that this refusal has excited great indignation amongst the committee, many of whom are working men, who consider it as an act of discourtesy, and a general meeting has been convened to consider what course it will be best to pursue under the circumstances. It is still uncertain what policy England will adopt with reference to Poland and Russia, but she inclines, at present, to a unity of action with France and Austria.

RUSSIA.—So far as journals and official agency can avail, it is stated that every possible means is being employed at St. Petersburg to prepare the people for a pending war, and to rouse the national feelings to the highest pitch of excitement. The official journals of Russia continue to publish lists of addresses from the provincial towns to the Emperor, promising their support to the Government in its attempts to suppress the Polish insurrection.

POLAND.—The insurrection continues to gain ground. The Russians have been defeated in several engagements.

GERMANY AND DENMARK.—The Schleswig-Holstein question has assumed a very serious aspect. No one seems to doubt that Germany will now attempt to carry out her threat of an "armed execution" in Holstein. This must inevitably result in war, unless the great Powers of Europe interfere to prevent it, which it is more than likely they will be unable to do.

AMERICA.—The terrific riots which commenced in New York on the 17th ult. continued with unabated fury for several days, during which time many most revolting and horrible outrages were committed by the infuriated populace. Men, women and children joined indiscriminately in the *melee*. It is estimated that at least one hundred and fifty negroes have fallen victims to the rage of the populace, who regard them as the origin of the war and, consequently, of the conscription. It is also stated that between two and three hundred whites,—males and females, rioters, soldiers and police,—have been killed or seriously wounded, besides many minor injuries. On the 17th ult. the riot subsided, in consequence of the circulation of the report that the Government had decided to abandon the conscription in New York; but at last advices the Administration had decided to enforce it and were pouring troops into the city. The Park on Broadway was lined with heavy artillery sent up from Harper's Ferry, and a conflict between the Federal and civil authorities was imminent, as Governor Seymour declared the draft to be unconstitutional. Thus are the inhabitants of New York beginning to experience the horrors of which they were warned some thirty years ago. General Dix has been appointed to the command of the department of the East. General Morgan has seized Jackson, Ohio; he is reported to be hemmed in by the Federals. Banks officially reports the unconditional surrender of Port Hudson on the 8th ult. Unofficial advices state that the garrison of Port Hudson numbered 17,000, with 35 field-pieces, 25 siege guns and 10,000 stand of arms. Vallandigham had arrived at Niagara Falls, and has issued an address accepting the nomination for Governorship. He says, "The people in all the Southern States through which I have passed are unanimous in the defence of their cause." General Lee is reported to be pushing rapidly to Culpepper. The army of the Potomac is at Berlin, Maryland. An attack was made on Charleston by the Federal Monitors on the 10th of July. The whole of Morris Island, with the exception of Fort Wagner, was said to be in the possession of the Northerners. The siege of Fort Wagner was progressing when the latest despatch left. General Grant had finished the paroling of the Confederate garrison at Vicksburgh, which proved to have been 31,000 strong. All persons in the South refusing to take up arms are to be sent out of the Confederacy.